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On the Holocaust Controversy

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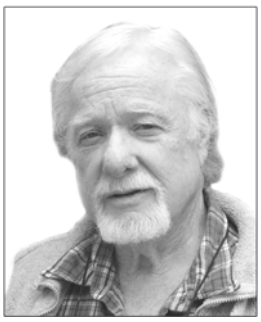


Challenging the Holocaust Taboo Since 1990

The Growing Self-Accusation Movement In Germany

By Kevin Käther

Translated by J. M. Damon

[Translator's note.]

Day 2 of the of the Self-Accusation Trial of Kevin Käther

Mr. Kevin Käther is a representative of the growing "Self-Accusation" movement, or citizens' demanding that they be charged and tried for crimes of opinion.

The following trial report reflects the growing courage, enthusiasm and freshness of vision among patriotic young Germans as they answer the call for a new kind of civil disobedience. They are publicly "confessing" the "crime" of expressing opinions critical of their government's inquisitorial enforcement of official historiography, as well as their government's slavish adherence to the outrageous conditions imposed on Germany by the victors of World Wars I and II in clear violation of international law.

In the tradition of Henry Thoreau and Mahatma Gandhi, the new activists demand that they be tried and punished for their crimes.

Kevin Käther

Growing numbers of judges and public officials are also expressing their opposition to governmental tyranny. How long will the present regime be able to resist popular pressure for human rights, a constitution and an end to military occupation by the USA?

Truth Is Coming to the Reich Capitol

Kevin Käther

My self-accusation trial continued on 18 November 2008, and let me begin by saying that it was the best trial day so far! Court resumed shortly after 1 pm, at which time I continued submitting my evidentiary motions, namely the body of facts establishing the scientific validity of Germar Rudolf's analyses of the so-called "gas chambers" at Auschwitz.

Today I submitted the *Rudolf Expert Report on the 'Gas Chambers' of Auschwitz*, making clear to the Court that Rudolf's critics have been unable to disprove it.

For this reason, it is particularly well suited to disprove the lies and atrocity propaganda concerning the alleged murders of millions of Jews and other races.

In order to emphasize the scien-

Continued on page 2

tific validity of the Report, I also read the opposing report of the court-appointed expert Prof. Dr. Henri Ramuz, which he forwarded to the Third District Court in Châtel-St. Denis on 18 May 1997.

The Ramuz report further establishes the scientific validity of Rudolf's work.

The Berlin District Attorney has said that he considers Rudolf's conclusion in his *Lectures on the Holocaust* to be a criminal act. It is a quotation from Prof. Norman Finkelstein's book *The Holocaust Industry*: "Certain Jews falsify and exaggerate the Holocaust for financial and political advantage."

[Prof. Finkelstein has familiarity with the subject of Auschwitz Concentration Camp that is unexcelled among members of his generation, since both his parents were interned there during World War II. He grew up hearing his parents discuss Auschwitz with each other as well as with numerous friends who had also been interned there.—*Trans.*]

In order to establish that Rudolf is correct in his evaluation, and that I too am convinced of its validity, I submitted Finkelstein's book with the legal motion that it be read by the Court in Selbstleseverfahren (in which members of the Court read the evidence for themselves).

My next point was to describe the origins of the Allied legal doctrine of "Manifest Obviousness" (of "Holocaust").

I pointed out that the source and basis of "Manifest Obviousness" cannot even be mentioned in German courts today.

[The Allies borrowed this infamous propaganda concept from the Soviet show trials staged in Moscow during the 1930s, in order to avoid the burden of having to prove that the crimes with which the German defendants were charged had actually occurred—*Trans.]*

The "Manifest Obviousness" of "Holocaust" was constructed on the phony "determination of facts" presented at the International Military Tribunal in Nuremberg and the subsequent Auschwitz show trials staged at Frankfurt by the vassal BRD (Bundesrepublik or Federal Republic of Germany).

I made clear to the Court that the "determinations of fact" made by the Allied military tribunal could not be used in a legitimate court of law because, as has been definitively proven, they were based upon or obtained through extortion, falsification of documents, suppression of exonerating evidence, torture, false testimony and lying under oath.

In a legitimate court, these "determinations of fact" could not possibly be used to support "Manifest Obviousness."

As supporting evidence for my presentation of facts I submitted Carlos Porter's book *Not Guilty at Nuremberg*, which is particularly informative and well documented.

I made the legal motion that the Court also take his book into consideration through Selbstleseverfahren.

Along with this motion, I also requested an expert witness in the field of contemporary history, who will explain Porter's findings concerning the following.

1. Carlos Porter's study *Not Guilty at Nuremberg* is a historiographical work of highest quality that adheres to professional standards of historical research in its academic development as well as in its determination and evaluation of reliable sources

2. The International Military Tribune was not a legitimate court of law, but rather a vehicle for vindictive "victor's justice" in legal disguise, which acted in defiance of international law and was therefore criminal in nature.

3. The accused German prisoners and their defenders were not allowed to present exonerating evidence and, in addition, the defense was hindered, bullied and harassed by monstrous stipulations that made defense impossible.

4. The defendants were subject to torture, as described by the National Socialist author and publisher Julius Streicher, before being forced to sign statements that had already been prepared by the victors.

5. The Allied prosecutors committed widespread falsification of documents, while burning tons of documents that would have exonerated the defendants against charges of "war crimes."

6. Disguised as a "commission," the Prosecution had interviewed and coached the witnesses in the absence of the Defense, previous to their appearance before the Tribunal.

7. The charges made during the Nuremberg Show Trials of boiling and roasting Jews were total fabrications made by biased witnesses.

8. The charges made during the Nuremberg Show Trials of making soap from the corpses of Jews were likewise total fabrications made by biased witnesses.

9. The charges made during the Nuremberg Show Trials of murdering Jews with steam were total fabrications made by biased witnesses.

10. The charges made during the Nuremberg Show Trials of tanning human skins and making lampshades of them were total fabrications made by biased witnesses.

11. The charges made during the Nuremberg Show Trials of

weaving stockings of human hair were fabrications made by biased witnesses.

12. The charges made during the Nuremberg Show Trials of murdering Jews with electricity were fabrications made by biased witnesses.

13. The charges made during the Nuremberg Show Trials of murdering Jews by means of a vacuum were fabrications made by biased witnesses.

14. The charges made at the Nuremberg Show Trials of evaporating mountains of corpses with atomic bombs were fabrications made by biased witnesses.

15. Therefore, these claims of the "Manifest Obviousness" of the genocidal murders of millions of Jews could never be accepted by a legitimate court of constitutional law.

My next submission was a comprehensive evidentiary motion 105 pages long, covering all the relevant facts about "Holocaust" with reference to an expert witness for every fact.

This motion included 89 factual determinations that relegate the mendacious ploy of "Manifest Obviousness" to the dustbin of history where it belongs. The only obvious thing about "Manifest Obviousness" is that it is used by unscrupulous prosecutors and courts to suppress empirical truth and to imprison seekers after the truth. If the gentlemen who employ it should be punished for their lies in the way that Pinocchio was punished, they would need bedchambers with ceilings 20 feet high, just to accommodate their noses!

The last evidentiary motion I submitted was rather startling and original, if I do say so myself. Perhaps a brief explanation would be in order here. During my readings, I happened to come across the number of reparation suits filed by alleged victims of "Holocaust." According to the Finance Ministry, this number comes to 5,360,710. This brings up an interesting question: if we go along with the number of 6 million murdered Jews, how can 5,360,710 of them be demanding compensation? This absurd situation inspired the following motion:

In my Show Trial AG Berlin (275 Ds) 81 Js 3604/07 (157/08), I hereby move to call an expert witness in Pathology.

My Reason for this Motion:

According to a written notification by the Federal German Finance Ministry of 10 Jan 1980 (VI 6 -01478-P27/79), 5,360,710 claims for "Holocaust" reparations had been approved as of 1 July 1979. This figure gives rise to extremely serious doubts about the number of six million Jewish victims. It has prompted the mother of Prof. Finkelstein, a Jewish woman who with her husband was interned at Auschwitz, to ask this question: If everyone who claims to be a survivor of Auschwitz really is one, then whom did Hitler kill?" [Source: *The Holocaust Industry*, p. 85.] By paying these 5,360,710 claims for indemnity, didn't the Finance Ministry deny its own official version of "Holocaust"? The only logical conclusion that can be drawn from this is that the story of the attempted extermination of European Jews by the National Socialists is a lie. Any expert witness in the science of Pathology will explain to the Court that the dead are unable to file claims for reparations.

Berlin, 18 November 2008
Kevin Käther

I believe that with this evidentiary motion I have exposed the ultimate liars; therefore I will spare myself further commentary. Besides, I have used all my evidentiary motions for the day. In the course of this trial there will certainly be more to follow

Then came the big moment! The judge ruled that two of my evidentiary motions for Selbstleseverfahren (reading by members of the Court) would be accepted. These motions concerned Germar Rudolf's *Lectures on the Holocaust* as well as Horst Mahler's motions on Judaism that were submitted during his trial before Berlin District Court in 2004.

The Judaism motion, which is 511 pages long, develops the thesis that in its relationships with non-Jews, Jewry is governed by a concept of humanity that does not acknowledge non-Jews' claim to freedom.

The judge's acceptance is significant because until now, such evidentiary motions have always been disallowed as "meaningless" and rejected for reasons that were "obvious."

Of course we must not "count our chickens before the eggs have hatched," because the case has not been decided.

However, my personal opinion is that just-minded and objective persons cannot close their minds to these two important works.

To do otherwise would be unjust and arbitrary to the point of criminality. These works objectively present all the relevant facts to the reader. They will demolish the historical lies of Germany's enemies, once and for all.

The trial was adjourned until 9 December.

Please disseminate this report as widely as possible.

Kevin Käther <kevinkaether-@gmx.de>

Michael Shermer's Ugly Critique of the "New Revisionism"

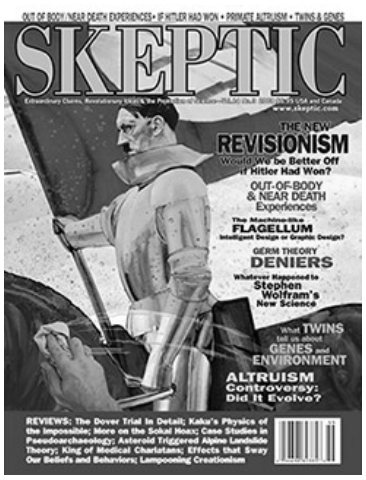
By Richard A. Widmann

The current issue of Michael Shermer's glossy newsstand magazine *Skeptic* features his article "The New Revisionism: Would we be better off if Hitler had won?" Those familiar with Shermer and Skeptic recognize that while Shermer has covered topics such as Holocaust Revisionism, 9-11 theories, and Intelligent Design, the magazine upholds only the orthodox view of any of these subjects. In fact, *Skeptic* is typically only skeptical of the skeptics and rarely if ever of the orthodox.

In his latest article, Shermer takes aim at what he calls "the new revisionism." For those familiar with historical revisionism, it requires digging into the article, which features photographs of David Irving and Mark Weber, to figure out what Shermer is driving at with his phrase and how this differs from revisionism in general.

Initially the article appears to address comments made at the June 2008 Institute for Historical Review (IHR) conference. In reality, however, it is the recent books by Pat Buchanan, *Churchill, Hitler and the Unnecessary War*, Niall Ferguson, *The War of the World*, and Nicholson Baker, *Human Smoke* that seem to have stirred Shermer's interest and vitriol. Shermer claims that this new brand of mainstream revisionism "aims to reconfigure 'the good war' as 'the unnecessary war,' combine the two world wars into one long ethnic and economic conflict that could have been avoided had England left Germany alone, and to demonstrate the moral equivalence between the Axis and the Allies in the outbreak and conductance of a war whose waging probably failed to help those who most needed it."

It appears that Mark Weber, director of the IHR, pointed out that there is nothing particularly "new" about these recent revisionist treatments and that revisionism of this sort dates back to the 1950's. Shermer seems somewhat doubtful



of Weber's assertion and rather than embracing the truth of the statement, he stands separated from it and notes "according to Weber," when in fact it can be easily verified that revisionist historiography of "the good war" dates back not only to the 1950's but to the 1940's and a whole host of revisionist authors who challenged the popular wisdom of the day.

The first generation of World War II revisionists included F.J.P. Veale and his 1948 *Advance to Barbarism*, Freda Utley's *The High Cost of Vengeance* (1949), Montgomery Belgion's *Victor's Justice* (1949). The 1950's brought several titles with themes similar to those of the books in question, including Russell Grenfell's *Unconditional Hatred* (1953) , Harry Elmer Barnes' *Perpetual War for Perpetual Peace*, Rene Wormser's *The Myth of Good and Bad Nations* (1954) among others.

Shermer takes great issue with an assertion by Mark Weber that it is only a myth that the Allied defeat of Nazi Germany represented a triumph of good over evil. Weber argues, as many revisionists have argued for the past 60 years, that the British-American bombing of German and Japanese cities and the general conduct of the war as well as the ethnic cleansing of civilians following the war shatter the popular myth of the Allies as "good" nations.

Another example of the "new revisionism" according to Shermer is the use of moral equivalence between the actions of the Axis powers and those of the Allies including the Soviet Union. Here, although Shermer mentions the aerial bombardments of Hamburg and Dresden and the atomic bombings of Nagasaki and Hiroshima, he quotes the court historians' figures and refers for example to 35,000 dead (not murdered mind you) at Dresden. He plays fast and loose with the details, attributing David Irving's question "Is there any parallel between Dresden and Auschwitz?" to his 1971 [sic] book *Apocalypse 1945: The Destruction of Dresden.* Irving's book of that title was in fact published in 1995 and was a revised version of his

earlier 1963 volume with a slightly abridged title.

Shermer reveals his limited vision and naivety when considering the question of moral equivalencies. He writes, "The Allies killed innocents on the road to victory, but the killing stopped the moment the Allies won." He goes on, "Auschwitz and Nanking were no more. The Allies killed into [sic] order to stop the killing by the Axis, and for no other reason. The Axis killed for geography, for political control, for economic power, for racial purification, and for pleasure, and the killing would have gone on and on and on were it not for the Allies. Anyone unable to see the difference should have his license to practice history revoked."

It appears astounding that Shermer is unaware of the murderous treatment of East European Germans from 1944 to 1950. The Allied revenge against the Germans has been described as "ethnic cleansing" by Alfred-Maurice de Zayas. Maybe "Auschwitz was no more" as Shermer states, but the Soviets ran death camps at Sachsenhausen and Buchenwald. Tens of thousands of deaths have been documented in Soviet-run concentration camps at former Nazi camps. In two major books, James Bacque addressed the huge death rate of German civilians and prisoners of war under Allied occupation.

It is on the level of cheap propaganda to assert that the Allies killed only to stop the killing. Were the Polish officers at Katyn forest murdered by the Soviets to stop the killing? What of the brave defenders of Latvia, Estonia and Lithuania? Were they not fighting the Allied powers when the Soviets rolled their tanks into their countries? Can Shermer really believe that the Soviets were not attempting to expand geographical power and political control?

It is difficult to believe that Shermer is being genuine in his argument. Perhaps the key to understanding his thoughts is revealed by his statement that the "Axis killed for racial purification." Shermer takes issue with the idea that the "decline of the west" was a consequence of the Allied victory. That World War II was not a victory for the Allies, but rather a defeat for Western values

Michael Shermer

is anathema to Shermer. This argument is not only taken up by Mark Weber, but is an important subtext of both Buchanan's and Ferguson's works.

Shermer launches into a half-baked critique of the "what if" history that he takes such issue with. In fact, of course, if we can attribute negative consequences to the Second World War or the First World War as the authors above have, or to the Holocaust myth (as I have in my "The Holocaust Myth: The New Founding Myth of American Society"), then it is only reasonable that had such events never occurred, the consequences would be entirely different.

While little of this sounds "new" to the informed student of revisionism, Shermer's use of the word "new" is intended to suggest some sort of evolving revisionist evil, an angle that he may simply be exploiting to sell more magazines to those even less informed than himself.

Shermer claims that the bottom line of the "new revisionism" is the race question. He believes that the "new revisionists" are longing for a return to some aristocratic order "where everyone knew their place." Although he calls this aristocratic romance "ridiculous," he asserts that the real problem of this "new revisionism" is that it will lead to "racial and ethnic cleansing." Such critiques, however crass, are not new at all. In 1994, Deborah Lipstadt, in her anti-revisionist screed *Denying the Holocaust*, likened revisionists to rats that threaten "to kill those who already died at the hands of the Nazis for a second time by destroying the world's memory of them." Shermer in fact takes the argument further than Lipstadt and grossly charges that the logical consequence of "new revisionist" thought is ethnic cleansing.

To prove his point, Shermer looks back to Adolf Hitler. As a flimsy bit of evidence to prove Hitler's desire to exterminate the Jews of Europe, Shermer relies on Hitler's comments of January 23, 1942, "It's the Jew who prevents everything. I restrict myself to telling them they must go away. But if they refuse to go voluntarily, I see no other solution but extermination." Shermer's quote ends short however. He doesn't reveal to his readers that Hitler continues by saying, "A good three or four hundred years will go by before the Jews set foot again in Europe. They'll return first of all as commercial travelers, then gradually they'll become emboldened to settle here—the better to exploit us."

A couple of days later Hitler would say, "The Jews must pack up and disappear from Europe. Let them go to Russia." Although Hitler's language is harsh, his thoughts indicate a program of mass deportation and certainly not mass extermination.

Shermer asserts that the "new revisionism" will lead to the "extermination of masses of people racially or ethnically different from those in power." For Shermer the topic of race is foolishness. He writes, "Every person on Earth comes from a single population of a thousand to ten thousand individuals." He goes on to babble that "differences… are literally only skin deep." Shermer's naivety in this area is incredible.

Shermer surely believes that his egalitarian world view is morally superior to the world view of those who accept racial differences or would prefer to live among their own people. He doesn't provide any philosophical musings on the subject but seems to accept his own perspective as a type of "natural law" without any need of explanation. Shermer apparently has not spent time challenging his own paradigms, or perhaps he simply understands that political correctness pays his bills.

Shermer's critique of what he calls the "new revisionism" is not only incorrect, it is cheap propaganda, and it is outright dangerous. Shermer is unwilling to accept any criticism of "the good war" or the "greatest generation." Such criticism of our own behavior during those conflicts will apparently lead to genocide.

Shermer misses the point that revisionism has at its core the desire to promote peace and goodwill among nations. To question the need to drop atomic bombs on undefended Japanese cities while the Japanese were making peace overtures or to firebomb cities filled with innocent civilians is part of what makes us moral beings. Shermer, it seems, would argue that it is okay to torture prisoners or wipe out entire cities in order to prevent the spread of Islamic terrorism.

Since the Second World War millions of people have been murdered by various regimes. Some by the USA in the name of "democracy," some by our old ally, the Soviet Union, some by our trading partner, the People's Republic of China, and some by dozens of other "enlightened" countries around the world. I am not aware of anyone who was killed by a revisionist—not the old ones nor the new ones.

The Importance of an Unimportant Witness

By Thomas Kues

For those who study the alleged homicidal gas chambers of the Auschwitz camp complex, Seweryna Szmaglewska is a rather irrelevant witness. A Polish woman born in 1916, she never claimed to have witnessed a gassing of human beings with her own eyes. Nevertheless Szmaglewska has earned a place in Auschwitz historiography since she and Marie-Claude Vaillant-Couturier—another witness who never claimed to have observed any gassings—were the only former Auschwitz inmates to testify before the International Military Tribunal in Nuremberg after the war's end. In addition to her court testimony, Szmaglewska also wrote a longer account of her three years in Birkenau, which was translated to English and published as *Smoke over Birkenau* (Henry Holt and Company, New York 1947).

In the book's foreword, the author herself states that "up to January 18, 1945, a total of about five million people were burned in the crematories of Oswiecim [meant is Auschwitz Stammlager] and Birkenau. Of this number more than three million were Jews, poisoned by gas or the victims of epidemics". Even at the time of publication some readers might have winced encountering this figure. After all, the official Soviet propaganda "estimate" of the number of Auschwitz victims was stated as four million. Where did the extra million come from? Szmaglewska claims that these figures were "given out at the time of the liquidation of the camp by the people working in the Political Department of Oswiecim". One may wonder how inmates in such a privileged position to overhear and pick up information regarding the supposed mass murder managed to give the number of victims as four times that of the total number of people deported to the Auschwitz

camp complex during its entire period of functioning. Are we here dealing with the same mysterious "factor of four" that Pressac "discovered" when researching the autobiographical writings of Dr. Miklos Nyiszli?

As most former Auschwitz inmates who cannot parade with their own eyewitness observations of the alleged homicidal gas chambers, Szmaglewska spends a considerable number of paragraphs on vivid depictions of watery turnip soup, grueling labor, beatings of inmates by Kapos and SS men, and selections of the sick and debilitated (for the gas chambers, of course). Especially enlightening is Szmaglewska's description of the female inmates' attitude towards the medical care given in the camp (p. 32):

"Because in the hospital each sick woman is examined by an SS doctor and when suspected of a contagious disease is exterminated, there is among the Polish women the determination to avoid the hospital at any cost. It is generally accepted that: better to lie in the rain and mud than go to the hospital where only death awaits you."

One can only speculate about how many sick Auschwitz inmates died in vain because of such an attitude, born out of black propaganda and rumor mongering. Szmaglewska of course has it that in regards to typhus, "nothing is done in the camp to eradicate the disease" (p. 36). Why then the numerous delousing chambers, one may ask.

As a certified Auschwitz witness, Szmaglewska also see it fit to provide her (hopefully pious) readers with Dante-esque descriptions of ominous, towering crematory chimneys belching dark smoke and hellish flames (anno 1944):

"In the barracks and among the barracks, under the sky and above the earth, in the moveable air, heavy and motionless as a solid body it [the smoke] fills the mouth, the throat, the lungs, it soaks into the clothes, it penetrates the food. From the two nearest crematories, two pillars crawl out in dark billows, hitting straight into the sky and then falling down in spirals.

Seweryna Szmaglewska

"Sometimes in the dark the lava bursts into active flames, the fire belches powerfully from the throat of the chimney, tearing through the blackness to the deep blue sky and disappearing after a while. Sometimes—especially in the evenings—the crematories vomit flames for long hours, often until morning."

As has been pointed out by revisionist Carlo Mattogno, no plumes of smoke, whether black or of any color, are to be seen on the air photos of Birkenau taken in 1944, at the very time when 400,000 Hungarian Jews were supposedly gassed and cremated there; and the common claim of flames emanating from the crematory chimneys is nothing more than a rumor or fantasy ("Flames and Smoke from the Chimneys of Crematoria", *The Revisionist*, Vol. 2 Issue 1). But why should we trust science, when the eminent witness Szmaglewska in the foreword assures us that she speaks the truth, the whole truth, and nothing else than then truth (p. viii):

"I will give only the data of what I observed or what I myself endured directly. The events described by me took place in Birkenau (Oswiecim II). To avoid any misunderstanding, I wish to state that I do not intend in any way to exaggerate the importance of the facts or to change them for propaganda's sake. Some things need no exaggeration. All that I write here I am prepared to testify before any tribunal."

So we poor sinners better believe! But this is not all: the author also somehow knows to tell that "great economies are being made in the use of gas" so that "small children are being burned alive" after having been led inside the crematoria separated from their siblings and parents (p. 286).

Among the book's highlights of overblown propaganda writing are doubtlessly the anti-German diatribes ascribed by Szmaglewska to a fellow inmate called Barbara, whose "thought is like a sacred light" according to the author. We learn that Germans "in their caveman mentality (…) can see only murder, loot, and blood as the means to the end of all their endeavors" and that "it is the fault of the German nation that mankind in our times has taken the wrong highway and gone through a period of insanity", which should not surprise since "the soul of Germany has been bloodthirsty for ages." According to St. Barbara's prophecy, "the truth will stand over" Germany "like this pillar of smoke from the crematory" – which must mean that truth is in-

visible rather than indivisible – further the truth will beat Germany "like the crying of the children whom you tossed alive into the fire", and the German nation itself is doomed to scatter "like the human bones scattered over the fields" (pp. 257-9).

Fortunately (for the entertainment of her readers) Szmaglewska herself is no amateur when it comes to portraying the members of the SS (interchangeably referred to as "Germans" or simply "The German" for the sake of bigoted clarity) (p. 303):

"They [The SS] want to see fear and horror take control of the whole being. Perversely, this is why they torture the corpses, why they torment the dead bodies of women, driving themselves to fury, to ecstasy, to actual foaming at the mouth. Only when they throw the dead body into the fire and see it jump, sizzle, and twist in the flames do they succumb to fits of mad joy. Then the German bursts into wild laughter, gives a salvo of shots into the air, jumps on his motorcycle and rides madly to one of the other camps where new amusement awaits him."

Certainly no one in our enlightened age would find such a portrayal to be "over-the-top"? Obviously the camp authorities selected only the most sadistic and perverse of the bloodthirsty SS to supervise and run the place, in order to assure a most effective and problem-free functioning of the camp. We also find a portrayal of SS men, high on drugs, conducting orgies with female guards and German Kapos from the women's camp (p. 310). This supposedly went on while the prisoners spent "long months" laboring from dusk till dawn, "feeding exclusively on undercooked turnips" (p. 165)!

What then is the importance of Mrs. Szmaglewska and her testimony? To all appearances it is a rather drawn-out and insubstantial description of inmate life in the women's camp at Birkenau, with no real information whatsoever on the alleged mass killings by gas at the camp. Rather, her importance lies in the fact that she and the French Jewess and communist Vaillant-Couturier were the only former Auschwitz inmates to testify before the International Military Tribunal in Nuremberg. The Soviet Union and its newly-occupied satellite states choose Szmaglewska and only Szmaglewska, when they could have sent Miklos Nyiszli, Szlama Dragon or Henryk Tauber (Pressac's star witness) to testify before the court about their observations of the alleged homicidal gas chambers at Auschwitz. And where were the key witnesses from the other camps, such as Rudolf Reder and Jankiel Wiernik? Is it possible that the powers behind the IMT preferred having emotionally distressed women ranting before the court room about moldy turnips and burning babies, to committing more or less detailed descriptions of gas chambers and mass gassings to the protocol? Of course, only an accursed heretic would harbor such thoughts…

Just One Step from the Truth: Ian Kershaw and the Final Solution

Hitler, the Germans, and the Final Solution, by Ian Kershaw

International Institute for Holocaust Research, Yad Vashem, Jerusalem.
Yale University Press, New Haven & London, 2008, 394 pages

Reviewed by Paul Grubach

Introduction

Ian Kershaw is a highly acclaimed historian and professor of modern history at the University of Sheffield (Great Britain). Widely considered to be an authority on Nazi Germany, his two-volume biography of Adolf Hitler was favorably reviewed by numerous mainstream media sources. Considering Kershaw's stature in academia, one should take very seriously whatever he has to say about Hitler and National Socialist Germany.

According to the short statement on the book's jacket, this collection of essays brings together the most important and influential aspects of Kershaw's research on the Holocaust for the first time. The titles of the four sections reveal what topics are dealt with: "Hitler and the Final Solution";

"Popular Opinion and the Jews in Nazi Germany"; "The Final Solution in Historiography"; "The Uniqueness of Nazism." Without question, this is one of the most important books published in 2008 about the "Final Solution" and the Holocaust.

The "Final Solution" Defined

Kershaw defines "the Final Solution to the Jewish Question" as "the systematic [Nazi] attempt to exterminate the whole of European Jewry [p. 60]." Of course, this is the traditional view, the one currently accepted by mainstream historians.

Kershaw goes on to state the three major questions which, in his view, surround the Final Solution. They are: how and when the decision to exterminate the Jews came about; what was Hitler's role in this policy of mass murder; and whether the "Final Solution" followed a single order from a long-held program, or did it evolve in a haphazard and piecemeal fashion over a period of time (p. 61).

After posing these questions, he states: "The deficiencies and ambiguities of the evidence, enhanced by the language of euphemism and camouflage used by the Nazis even among themselves when dealing with the extermination of the Jews, mean that absolute certainty in answering these complex questions can not be achieved [p. 61]."

In simple language, he is saying there is room for doubt with regard to the answers mainstream historians have given to the previous questions.

The "Intentionalists" and "Functionalists"

Two camps have arisen among orthodox historians of the Final Solution. Holocaust traditionalist Deborah Lipstadt points out that "Intentionalists contend that Hitler came to power intending to murder the Jews and instituted an unbroken and coherent set of policies directed at realizing that goal. In contrast, functionalists argue that the Nazi decision to murder the Jews did not originate with a single Hitler decision, but evolved in an incremental and improvised fashion."[1]

Ian Kershaw

So who does our academic authority on the Final Solution think is right? Kershaw says that "one would have to conclude that neither model offers a wholly satisfactory explanation [p. 269]." One paragraph later, he adds: "The vagaries of anti-Jewish policy both before the war and in the period 1939-41, out of which the 'Final Solution' evolved, belie any notion of 'plan' or 'programme.'"

So there you have it. The two orthodox/mainstream theories about the Final Solution are flawed, and, before the war and in the period 1939-41, there was no official, etched-in-stone plan or program to exterminate the Jews. Apparently, the latter assertion implies that the "intentionalist" theory has been falsified.

Did Hitler Order the Extermination of the Jews?

One of the standard dogmas of the traditional Holocaust story is that National Socialist leader Hitler personally ordered the complete extermination of European Jewry.

Nonetheless, Kershaw admits that a written statement from Hitler that orders the extermination of the Jews has never been found: "Predictably, a written order by Hitler for the 'Final Solution' was not found [p. 96]." And then, one page later he again raises skepticism in the reader's mind with regard to Hitler's role in the Final Solution: "Research had, in certain ways, then, moved away from the differing hypotheses about the date of Hitler's decision for the 'Final Solution' by implying—or explicitly stating—that no such decision had been made [p. 97]."

He throws even more doubt on the traditional view of Hitler's role in the Final Solution when he points out that the evidence upon which it is based is fragmentary and unsatisfactory: "It seems certain, given the fragmentary and unsatisfactory evidence, that all attempts to establish a precise moment when Hitler decided to launch the 'Final Solution' will meet with objections [p. 100]."

Kershaw concludes with this skeptical admission: "It seems impossible to isolate a single, specific Führer order for the 'Final Solution' in an extermination policy that took full shape in a process of radicalization lasting over a period of about one year [p. 101]."

Throughout the book, Kershaw discusses the theories of various mainstream historians of the Final Solution. He points out that these scholars have inferred different interpretations from the same evidence, indicating that the very evidence upon which their interpretations are based is circumstantial. He is just one step away from admitting that their evidence is very weak, or even non-existent.

We quote Kershaw verbatim: "As these varied interpretations of leading experts demonstrate, the evidence for the precise nature of a decision to implement the 'Final Solution,' for its timing, and even for the very existence of such a decision is circumstantial. Though second-rank SS leaders repeatedly referred in post-war trials to a 'Führer Order' or 'Commission,' no direct witness of such an order survived the war. And for all the brutality of his own statements, there is no record of Hitler speaking categorically even in his close circle of a decision he had taken to the kill the Jews—though his remarks leave not the slightest doubt of his approval, broad knowledge, and acceptance of the 'glory' for what was being done in his name. Interpretations rest, therefore, on the 'balance of probabilities' [pp. 256-257]."

Kershaw concedes that some post-war court testimony of German military officers about the existence of an order from Hitler to exterminate the Jews is bogus: "The early post-war testimony of Einsatzkommando leaders about the prior existence of a Führer order has been shown to be demonstrably false, concocted to provide a unified defense of the leader of Einsatzgruppe D, Otto Ohlendorf, at his trial in 1947 [p. 258]."

So, after the reader is exposed to all of this skepticism and doubt, the question remains: what was the nature of the "Führer order" for the Final Solution? Kershaw claims it is not possible to provide an answer: "The nature and form of the 'Führer order', and whether it amounted to an initiative by Hitler himself or was any more than the granting of approval to a suggestion—itself, in all probability, emanating from the local commanders of the killing units and broadened into a wider remit—by Heydrich or Himmler, is impossible to establish [p. 259]."

The Unreliability of the Testimonies of Rudolf Höss and Adolf Eichmann

One of the most important pieces of evidence traditionally adduced to "prove" the orthodox view of the Final Solution has been the testimony of the former commandant of Auschwitz concentration camp, Rudolf Höss. Kershaw points out that Höss "recalled after the war receiving the extermination order [to exterminate the Jews] from Himmler in the summer of 1941." Then, he immediately notes that Höss is untrustworthy as a witness: "But Höss's testimony cannot be relied upon, and in this case much points to the conclusion that he had erroneously pre-dated events by a year and was really referring to the summer of 1942 [p. 261]."

Another "chief witness" was Adolf Eichmann, a National Socialist bureaucrat who is widely regarded as playing a seminal role in the Final Solution. Consider what Kershaw has to say about the reliability of Eichmann's testimony: "Eichmann's testimony in Israel in 1960 was also at times inaccurate. He claimed to remember vividly Heydrich communicating to him two or three months after the invasion of the Soviet Union that 'the Führer has ordered the physical extermination of the Jews.' But his memory was frequently wayward when it came to precise dates and time. In this case, too, it is as well not to build too much on such dubious evidence [p. 261]."

Yet, on page 109, Kershaw makes this problematic statement: "Though their testimony is inaccurate in a number of ways and cannot be trusted with regard to detail, Adolf Eichmann, in effect the 'manager' of the 'Final Solution,' Dieter Wisliceny, one of his deputies, and Rudolf Höss, the Commandant of Auschwitz, all asserted after the war that the orders passed on to them to implement the 'Final Solution' derived from Hitler himself. Second- and third-tier SS leaders directly implicated in the 'Final Solution' were in no doubt themselves that they were fulfilling 'the wish of the Führer.' There is no reason to doubt that they were correct, and that Hitler's authority—most probably given as verbal consent to propositions usually put to him by Himmler—stood behind every decision of magnitude and significance."

Does the reader see the predicament here? He says Eichmann's, Wisliceny's and Höss's testimonies are not reliable, and then he uses their testimonies as a part of an ensemble of testimonies to "corroborate" the orthodox view of the Final Solution.

Kershaw and the "Nazi Gas Chambers"

Professor Kershaw, certainly no revisionist, clearly accepts the traditional view of the Holocaust, as he speaks of the "horror of Auschwitz" (p. 237). Here, he is referring to the alleged systematic murder of European Jewry in the "Nazi gas chambers."

Despite that, he puts forth evidence that suggests certain "testimonies" to the "Nazi gas chambers" are highly questionable. He writes: "According to postwar testimony provided by his former personal adjutant, Otto Günsche, and his manservant, Heinz Linge, Hitler showed a direct interest in the development of gas-chambers and spoke to Himmler about the use of gas-vans [p. 109]."

Buried in a footnote, Kershaw states the reason as to why the "testimonies" of Günsche and Linge with regard to the "Nazi gas chambers" are unreliable: "The passages in question make no mention of Jews and convey the impression that the victims of gassing were Soviet citizens. The text, whose provenance and intended recipient—Stalin—make it problematical in a number of respects, goes on…to claim that gas chambers were first established, on Hitler's personal order, at Charkov, though, in fact, no gas chambers were erected on the occupied territory of the Soviet Union [p. 115, footnote 66]."

That is to say, it was claimed that homicidal gas chambers were used at Charkov—where it is now known that they never existed.

But even more importantly, Kershaw substantiates what mainstream Holocaust historian Arno Mayer admitted as far back as 1988: "Sources for the study of the gas chambers are at once rare and unreliable."[2]

Kershaw concurs, for he writes: "Recorded comments about the murder of Jews refer almost invariably to mass shootings by the Einsatzgruppen, which in many cases were directly witnessed by members of the Wehrmacht. The gassing, both in mobile gas-units and then in extermination camps, was carried out much more secretly, and found little echo inside Germany to go by the almost complete absence of documentary sources relating to it [p. 203]."

Not only does Kershaw confirm that reliable documentary sources relating to the "Nazi gas chambers" are almost non-existent, but he also points out that "gas chamber" rumors were circulating throughout Germany, and foreign language broadcasts may have been responsible for such rumors. "Even so," Kershaw writes, "the silence [in regard to the secrecy that surrounded the 'Nazi gas chambers' and the almost complete absence of documentary sources relating to them] was not total. Rumours did circulate, as two cases from the Munich 'Special Court' dating from 1943 and 1944 and referring to the gassing of Jews in mobile gas-vans, prove [p. 203]."

In autumn 1943, a middle-aged Munich woman confessed to have said: "Do you think that nobody listens to the foreign language broadcasts? They have loaded Jewish women and children into a wagon, driven out of the town, and exterminated (vernichtet) them with gas [p. 203]." For these remarks and for derogatory comments about Hitler, she was sentenced to prison (p. 203). Another man was also indicted for having claimed in September 1944 that Hitler was a mass-murderer who had Jews killed by having them exterminated by gas in a "gas-wagon" (p. 203).

Kershaw further points out that because the sources for the study of the Final Solution and the "Nazi gas chambers" are so inadequate, mainstream historians have inferred very different interpretations from the same evidence: "The inadequacy of the sources, reflecting in good measure the secrecy of the killing operations and the deliberate lack of clarity of the language employed to refer to them, has led to historians drawing widely varying conclusions from the same evidence about the timing and the nature of the decision or decisions to exterminate the Jews [pp. 254-255]."

One would think that after admitting that sources relating to the "gas chambers" are very rare and inadequate, and rumors about "the Nazi gas chambers" were circulated by foreign language broadcasts, Kershaw would at least give some consideration to the Revisionist theory that these "Nazi gas chambers" never existed and were the creations of Allied and Zionist war propaganda. But clearly, this is not possible. The book was published by the International Institute for Holocaust Research, Yad Vashem, in Israel. No further comment necessary

Was Hitler's Brutality a Response to Stalin's Brutality?

Kershaw implies that Hitler's brutal plan to deport Jews was a response to Stalin's wicked plan to deport ethnic Germans, for he writes: "Now, aware that the war would drag on and conscious that the USA would probably soon be involved, he [Hitler] agreed to demands from a number of Nazi leaders—exploiting Stalin's deportation of hundreds of thousands of ethnic Germans from the Volga region to the wastes of western Siberia and Kazakhstan to press for retaliatory measures—to deport Germans, Austrian, and Czech Jews to the east even though the war was not over [p. 105]."

Here, Kershaw raises anew this question: to what extent was Nazi brutality a response to Soviet, British and American brutality?

Kershaw and the Religion of the Final Solution

Kershaw admits the Jewish experience in WWII has been elevated to the status of a sacred religion, as the very term "Holocaust", he points out, was initially adopted by Jewish writers and "has been taken to imply an almost sacred uniqueness of terrible events exemplifying absolute evil, a specifically Jewish fate standing in

effect outside the normal historical process…[p. 237].” He then quotes Israeli historian Yehuda Bauer, who claims the “Holocaust” is now viewed as “a mysterious event, an upside-down miracle so to speak, an event of religious significance in the sense that it is not man-made as that term is normally understood [p. 237].”

Kershaw appears to gently reject this “mystification” of the Holocaust, as he does not even find Israeli historian Yehuda Bauer’s attempt to make the Holocaust appear “unique” as “very convincing or analytically helpful” (p. 271, footnote 2).

Even though Kershaw rejects the state religion of the Holocaust, his mind is still locked up in a dogmatic slumber with regard to the Final Solution.

With regard to Hitler’s writings, speeches and ideas, Kershaw writes: “And, however repulsive, and whatever their irrational basis, they did constitute a circular, self-reinforcing argument, impenetrable by rational critique, something which we genuinely call a Weltanschauung, or ideology [p. 90].”

This criticism of Hitler hurls right back at Kershaw and the coterie of traditional historians of the Final Solution. As Kershaw has clearly demonstrated in this book, the traditional view of the Final Solution is clearly faulty and questionable. Yet, it is dogmatically believed and promoted anyway. Kershaw’s traditional view of the Final Solution—a Weltanschauung if there ever was one—is a circular, self-reinforcing argument, non-falsifiable and impenetrable by rational refutation.

Kershaw is just one step away from admitting that, maybe, just maybe, there was no Nazi policy to exterminate the Jews, and maybe, just maybe, the “Nazi gas chambers” never existed. Maybe the Final Solution was, after all, a policy of deportation and ethnic cleansing, where Europe’s Jewish population would be removed from Europe by brutal and ruthless means. Maybe the “Nazi gas chambers” were, after all, the creations of Allied and Zionist war propaganda. But because of the dogmatic restraints that surround mainstream historians of the Final Solution, Kershaw just cannot take this most logical step.

Footnotes

[1] Deborah Lipstadt, *History on Trial: My Day in Court with David Irving* (Harper-Collins, 2005), p. 23.

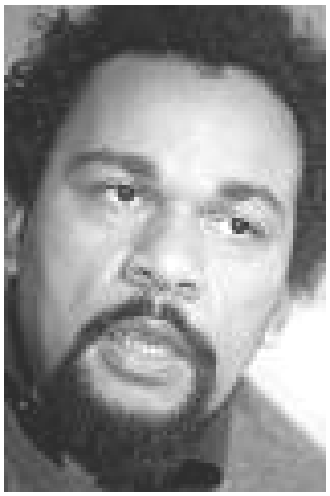
[2] Arno Mayer, *Why Did the Heavens Not Darken?: The “Final Solution” in History* (Pantheon, 1988), p. 362.

Robert Faurisson and Dieudonne: A Scandalous Handshake

The Black French comedian, Dieudonne, provoked outrage by giving a heroism award on stage before 5,000 [!!!!] people to Robert Faurisson. Dieudonne handed the spoof award for “social unacceptability and insolence” before an eclectic audience at *Le Zenith*, the largest music and theatre auditorium in Paris, where the far-right leader Jean-Marie Le Pen, several figures on the French far-left and a popular television quiz show host, Julien Lepers, were all present.

The award was handed to Faurisson—to enormous applause—by a stage-hand dressed as a Jewish deportee, with a yellow star on his chest.

At the end of his new show, which he calls “I Acted the Fool,”



Dieudonne

when Dieudonne summoned Faurisson from the audience, Robert is reported to have looked astonished as he was handed his prize for social unacceptability and insolence.

“I am not used to this kind of reception,” he told the cheering audience.

“I am supposed to be a historical gangster.”

Asked why he had honored Faurisson at the weekend, the comedian said, “I don't agree with all his ideas, but for me what counts most of all is freedom of expression.”

When Faurisson appeared on stage at Le Zenith, Dieudonne told the audience:

“Your applause is going to be heard a long way from here. This handshake is already a scandal in itself.”

"Inconvenient History"
The Launch of a New Revisionist Blog

By Jason Willis Myers

As readers of *Smith's Report* know, the past few years have been some of the darkest in the history of Holocaust revisionism. Many leading researchers and activists from all over the world have been whisked away by the Thought-Police, sentenced to long prison terms, and isolated from their families and loved ones as well as from the rest of the movement. As the recent Fredrick Toben affair reminds us, the opponents of revisionism and various compliant governments have not given up their desire to silence and punish anyone who dares challenge any part of the Holocaust narrative. Many of these figures, including Toben, were targeted in countries which allegedly respect freedom of speech. There are few safe havens left in this war for the truth!

In these bleak times it is incumbent upon all revisionists to do their part and spread the truth through all possible means. There have been noteworthy efforts and the arrival of new voices and new means to spread revisionist truth during this time. New ideas and new advocates are the only way for the revisionist flame to remain alight. That is why it is with great excitement that I announce to you the coming launch of our revisionist blog!

Several "Holocaust" skeptics and doubters have come together and are working on the Revisionist blog project. It is our hope to create a new source of ideas and material for Holocaust skeptics, all presented in a scholarly and objective manner. Through the establishment of a unique database of information on a whole host of subjects related to the "Holocaust," we aim to continue the struggle against the story's true believers on yet another front. We intend to counter the pervasive anti-revisionist attitude in the mainstream media, and spur new research and encourage open debate on the subject. As Germar Rudolf pointed out in a 2004 speech, revisionism has only just begun to cover the entirety of the subject. We will endeavor to help shine a fresh light on other research-worthy topics, as well as take a look at older issues from a different and fresh perspective.

We know that the revisionist community has been craving more action and material from our writers, researchers, and scholars. It has been years since the last major English-language revisionist book was printed, and many are hungry for new information and insights. Those few nobles who have succeeded in persevering with revisionist work have gained enormous support and a large following:

* Bradley Smith's film *El Gran Tabu* was well received and sought after by many.

*Denierbud's *One Third of the Holocaust* video series took off in internet popularity and reached an audience of tens of thousands, if not more. His continued work is also very popular.

*Thomas Kues, a member of the new blog team, has produced many scholarly articles addressing various aspects of the gassing narrative, viewable in the CODOH research library.

Of course, there have been others who have continued the fight for historical truth, but the point remains that there is a hunger for more revisionist activity. The blog project came about as a way to appease that hunger.

During these dark years for revisionism, the world has experienced the "Blog Invasion", whereby much power and influence has shifted from traditional media into the hands of the blogosphere. Blogs have become so pervasive that a simple Google search for "blog" found over 3 BILLION hits, nearly 130 times more than for the word: "Holocaust". Non-believers need to latch onto this "invasion" to help spread the truth, and remain current. Until now, however, there has not been a lasting effort to establish a comprehensive revisionist blog in the English language. Though much more limited in scope, one can easily see the power and effectiveness of the medium through Bradley Smith's *One Person, One Proof* blog.

We are planning to have the blog act as a regular community "newspaper" spreading revisionist news, providing historical analysis on all sorts of questions, some of which remain largely unknown, reviewing books and movies related to the "Holocaust" and revisionism, and allowing an outlet for revisionist work and ideas of others as well. Another mission of the blog is to help refine revisionism, and thereby make it stronger. We will encourage a healthy and respectful forum to help critique fellow non-believers. Such an effort

should be very beneficial, allowing us to strengthen our arguments and correct prior mistakes, instead of carrying on the fight with flawed information. These alterations or revisions will be done with both care and precision.

The current six mainstay contributors, with over 30 years of "Holocaust" research experience, bring various educational backgrounds and viewpoints to our work. All of us have been active "deniers" over the years, and have involved ourselves in the spread and defense of revisionism. Even so, we strongly encourage other revisionists to express their views on "Inconvenient History" as well, for it is as much your project as it is ours. We will allow Guest Contributors to help provide a variety of revisionist views, particularly on focused historical topics. We by no means aim to be "heroes" of revisionism, but will labour to encourage free debate, spur on new ideas, and unplug others from the "Holocaust" matrix.

A specific launch date for Inconvenient History is not yet set, but it is expected that we will be up and running well before Spring arrives. We will keep you informed via *Smith's Report* and other avenues.

IN THE NEWS

Kevin Käther of the German Self-Accusation Movement has been sentenced to eight months in prison. All proofs he submitted to the court were rejected as contrary to "the evidence of the established fact". His arguments were not rejected because they conflict with evidence that *makes* the Holocaust an established fact. They were rejected because the Holocaust *is* an established fact.

Faurisson writes: "I do not have the German text of the Käther's judgment but, usually, it is like at Nuremberg, article 21 on 'common knowledge' and 'judicial notice.' It is in the tradition of the 34 historians (Léon Poliakov, Pierre Vidal-Naquet and 32 others; among them the most prestigious: Fernand Braudel) who answered me.

"'It must not be asked how, technically, such a mass-murder was possible. It was technically possible since it happened' ('*Une déclaration d'historiens'*, *Le Monde*, February 21, 1979). I never received any other answer.

"On February 21, 2009, it will be the 30th anniversary of that statement. I guess it was a Jewish declaration for ever (in saecula saeculorum)."

The Sentencing of Wolfgang Föhlich of the FPÖ (Freiheitliche Partei Österreichs = Austrian Freedom Party) to 6 Years and 4 Months for the Crime of Understating "Holocaust"

Saturday, December 13, 2008
From: "neues-aus-berlin@betriebsdirektor.de"

Translated by J. M. Damon

It is another very dark day for justice and the law.

In the case of the Engineer Wolfgang Fröhlich: yesterday the Appellate Court in Vienna pronounced verdict in his appeal trial on account of excessive severity of sentence. (The lower court had imposed a sentence of 6 years and 4 months, with 5 years still a possibility). The appeal was rejected. The sentence imposed by the lower court was upheld in full. Needless to say, certain circles are jubilant. Once again an intrepid scientist and historian, tireless champion of human rights and critic of official falsehoods has been taken out of circulation for many years! This is a real catastrophe. It is yet another national scandal providing more evidence of the complete bankruptcy of the justice system in Austria, which still pretends to be a constitutional state.

In Austria, scientific research as well as all criticism of officially decreed historiography, along with

Wolfgang Fröhlich

the laws limiting freedom of speech imposed by the Allies over 60 years ago, are enforced by political show trials that impose many years of imprisonment. A Gedächtnisprotokoll ("recollected record") of the trial summarized the whole procedure, which belongs on a third-rate burlesque stage. (Austrian courts do not keep a running account of what goes on during trial.)

The amazing servility of the Defense can be explained only by the fact that if the defending attorney had represented the accused as professional ethics require, he too would have faced criminal indictment for the crime of "Resurrecting National Socialism."

The Defense made the incredible statement that "democracy"

must find measures to correct persons who feel obligated to support the truth and must therefore go to prison. Whose side is such a defense attorney on?

It is of course much simpler and easier to do as Parliamentary President Graf of the FPÖ did: during his inauguration he completely threw his convictions overboard, flying his banner in the direction of the politically correct wind.

The Defense tells us that if we criticize the draconian laws against National Socialism we will be imprisoned for many years, always under the same pretext. The Court does not accept counter evidence.

It is astounding that such conditions exist, while the government pretends to continue its support of the Enlightenment ideal of freedom of opinion and research, as well as support of the Convention on Human Rights.

Fröhlich argued that he had always written to the same limited circle of addresses. His attorney argued that a democracy should find other means for reforming errant persons and pleaded for mitigation of punishment! The Prosecution argued that as an incorrigible repeat offender he deserved the punishment he received.

Fröhlich argued that he never committed the offense of which he was convicted, namely complete denial of "Holocaust." The presiding judge responded that if this were true he would not have been convicted, and that he could address nothing except his sentence. Fröhlich pointed out that under such laws as these, freedom of research cannot exist, to which the presiding judge responded that it is up to Parliament to change the laws.

Australia has again been pilloried by Israel's Simon Wiesenthal Centre for its failure to prosecute Nazi war criminals. After being ranked lower than Syria in the centre's annual report in May, director Dr Efraim Zuroff gave Australia a fail mark this week for "its continued failure to extradite suspected Nazi collaborator Charles Zentai" to Hungary.

Dr Efraim Zuroff

Jeremy Jones, an expert on the issue who works at the Australia/Israel & Jewish Affairs Council (AIJAC), said, "I think there is a moral issue that people really need to believe that until their dying day, there is a chance there will be a knock at the door and they will made accountable for any crime they have committed."

Miriam Nisbet, Director Information Society Division, Secretary of the IFAP Council UNESCO06

06 December 2008

Dear Madam:

Your latest News Report from the UNESCO Communication and Information Sector's news service, dated 05 December 2008, is headlined

"Content in Local Languages is as Essential as Connectivity."

Your release reads in part: "The power of the Internet is multiplied when people are able to access and use content in their local languages, agreed a group of experts who opened the 2008 Internet Governance Forum in a session on Reaching the Next Billion: Multilingualism … Content in local languages is as essential as

Miriam Nisbet

connectivity. People must be able to create and receive information in their local language and to be able to express themselves in ways their peers can understand."

We could not agree more. Yet there is an issue here that you have not addressed.

In Germany, Austria and France, for example, people are not able to "create and receive information in the local language" – that is, in German or French – about the Holocaust question because it is prohibited by law, law that is not challenged by UNESCO. Are we to take this to mean that you agree that people should be allowed to "create and receive information" in their local language only in "some" lan-

guages? If so, in which languages other than German and French is it agreed by UNESCO, and by you, that people should NOT be allowed to create and receive information freely?

Your response will be much appreciated.

Sincerely,

Bradley R. Smith, Founder

Committee for Open Debate
on the Holocaust
PO Box 439016
San Ysidro CA 92143

Desk: 209 682 5327
Web: www.codoh.com

Advancing the UNESCO mandate to encourage a free flow of ideas, not for a preferred minority, but for all.

OTHER STUFF

Below is what Norwegian comedian Otto Jespersen said on Thursday, 27 November on the country's largest commercial TV station. The director of the station defended the comic.

Otto Jespersen

"I would like to take the opportunity to remember all the billions of fleas and lice that lost their lives in German gas chambers, without having done anything wrong other than settling on persons of Jewish background."

A week later Jespersen, in his weekly TV appearance, concluded by wishing the Jews a happy Christmas. But then, as an afterthought, he said this was not proper as the Jews had murdered Jesus.

Two years ago the same comedian burned pages from the Tanach (the Bible used in Judaism) in front of a TV camera, but this was no reason by the station to terminate his employment.

Jespersen observed at that time that he wouldn't burn the Koran, however, if he wanted to live longer than a week.

Another cheer for another "stand-up."

January will be a busier month around here than December was, for the usual reasons. There's a lot on our plate for 2009. Contributions in December were up—way up--over the previous months, and there is enough funding here to kick off the Campus Project again. This is outreach to the center of the academic world, the world responsible for allowing media, and government as well, to allow the Holocaust Marketing Industry to exploit the taboo against an open debate on the Holocaust question.

The last week in January a conference will take place in Berlin sponsored by The German Federal Agency for Civic Education called "Perpetrator Research in a Global Context." There is work for me to do here.

I believe I have imagined a way to use my Internet Blog by tying it in to a new manuscript. I'll make printouts of the Blog to readers of SR who are not Online.

I am slowly but steadily catching up with the publishing schedule for *SR*. The November issue was not mailed until 22 November. The December issue on 14 December. This issue, for January, will be in the mail a few days earlier, and with some perseverance the February issue should be in the mail the first week of that month.

The chemo infusions began slamming me hard in October, that's my excuse for falling behind schedule here, but I am finished with them now for the foreseeable future so will not have that excuse in the coming weeks.

I am behind in the office work here as well. My apologies for not yet acknowledging many of you have contributed so generously. I will absolutely catch up with you ASAP.

Bradley

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